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# THE MYSTERY OF General Redemption

By the Lady *ELEANOR*

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1 Pet. 1.13. *Wherefore gird up the loyns of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.*

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THE

*The Mystery of general Redemption,*

AND the Grave and Hell, one and the same word serving for both in the Native Tongue or Language, as observed both by Prophets and Apostles, between which, and the word Sepulchres or Monuments, distinguishes and puts a difference: So that doubtless of the Resurrection may as well doubt, as out of Hell believe or hold no redemption, whereof the Prophet *Hosea* thus, who affirms, 13. *I will ransom thee out of Hell*; confirmed by that, *Cor.* 15. *O Death, where is thy sting? O Hell, where is thy victory*, &c. in

the first place to our Saviors soul not left in Hell, applyed, nor his body in the earth to see corruption, according to the Psalm; But every one in his order, instanced as by the fruits of the earth: Touching which word its extent unto the Devil, the mystery not unknown; to *Saul* foreshewd he and his sons to morrow to be with him; a taste or token whereof had then by his falling all along, as shews was sore afraid, *&c.* provided for him against the next day.

And according to the Scriptures, for proving the affirmative, The worlds general pardon, kept till last, like the good wine; His place for one, of *Adam*, the figure of him to come, saying thus, *Wherefore, as by one man sin entred into the world, and*

*death*

*death by ſin; and ſo death paſſed upon all men, &c. Therefore as by the offence of one, &c. ſo by the righteouſneſs of one, &c. Rom. 5. came upon all men, &c.* and he one able to diſtinguiſh between the general and ſpecial, *Cor.* 5. argues, in ſhort, the ſame point; *And if all were dead, then dyed he for all:* And to *Timothy, God the Savior of All, eſpecially of them that believe, who gave himſelf a ranſom for all, a propitiation for our ſins, not only, but for the whole worlds ſins.* And ſo much for theſe who by reaſon of the Law and ſeveral Statutes, have incurred ſuch penalties and forfeitures to the whole world, therefore that ſends forth theſe; *That as in Adam all dyed, ſo in Chriſt all are made alive,* according to *Cor.* 15. and his own

own promiſe, *If I be lifted up, I ſhall draw all men to me*; anſwerable to the angels firſt ſalute, *Behold, tidings of great joy to all people*; and the cryers Voyce, *Behold the Lamb of God that taketh away the ſins of the world.*

Concluding not ſome, but All, the whole degenerate maſs of Angels and Men, pardoned that partake of the pit where no water is, or taſte the ſecond Death too, from whoſe bleſſedneſs (to wit) in the firſt reſurrection, who have their pa t, it detracts not, but is beyond meaſure an addition, to whō they but as the numerous commō ſort in compariſon.

Laſtly to free this Larges from any tax that may befal in reſpect of ſuch ample expreſsions.

Behold elſe where in penning it,

it, how cautious the ſame Apoſtle to the letter, ſaying, *Now Abrabraham and his ſeed, &c.* he ſaith, *Not ſeeds*, of many, but as of one; *And to thy ſeed*: and again, *Behold, I ſhew you a myſtery, we ſhall not all ſleep, but we ſhall all be changed* (Theſſ.) And in every thing ſo) Hebrews, *For in that he put all things under his feet, he left nothing that is not put under: but that he by the grace of God, ſhould taſte death for every man*: as, *O the height and depth of his Grace, for whom in his appointed time nothing is too difficult.*

And again, for a farther manifeſtation of his ſtrictnes this way, *Brethren, if it be but a mans covenant, yet if it be confirmed, no man diſanulleth or addeth thereto*: and yet this conſolation,

ſolation of ours, how it is endeavo
ed to be hidden from us amongſt t
good ſeed, by tares ſowed, by th
blinde or envious age, bear witne
to whom the word *Age* ſuch an u
welcom Gueſt how perverted,
that Thankſgiving Pſalm, its golde
burthen, *For his mercy endures for*
*Age*: Engliſhed, *For his mercy e*
*dures for Ever*; which upon the
words taken or believed, ſignifi
without end reiterated ſo.

And lo, throughout the New T
ſtament, this paſſes for current, *He*
*By whom the worlds were made*, whe
the truth of it, *By whom the Ag*
*were made*, viz. *Secula*: Likewiſe
*Jude* cloſed with theſe words, *T*
*whom, &c. In all Ages*; *And now, a*
*in all Ages of Ages, Amen*: By ou

Docto

Doctors concluded or curtaild, *To whom, &c. for ever, Amen*: of which falſe Brethrens Doctrine and doings more dangerous to the Truth, then the practice of open enemies: Heretofore moreover thus, *Apocal.* he ſaying, *I am he, &c. and behold, am alive for Ages of ages*, Amen; *and have the Keys of Death & Hell*: By whom (as though thoſe Keys at their command) rendred, *For evermore, Amen*, at fartheſt ſignifying but Ages and farther, or from henceforth. Again, (*Revelation* the 14.) *Et fumus, &c. aſcendet in ſecula ſeculorum*, from age to age, from day to day; alluding in their being tormented without intermiſſion, and reſtleſs, to mettals refined thoſe ſulpherous ſmokes, yet who

continue the old Antichriſtian no
of extending theſe to a perpetu
or unlimitd eſtate, being *finit*, taki
upon them, above him, taken up
to the third Heaven; *Paul* preſsi
no farther then *What if God will*
*to ſhew his wrath, &c.* indured w
long ſuffering, &c. And why
then, *What if God unwilling* as wh
*Moſes* deſired to behold all his g
ry) *to make known all his mercy*; o
pleaſed to ſhadow it under a ter
not infinite, but determinable, la
ful ſhal it be therfore for them, wh
it was unlawful for the Apoſtle
utter the things he heard: Th
*to take away without warrant*, wh
laſt charge *to beware of it, Rev.*
leſt partake *of thoſe Plagues*, wh
were they to endure but a mome
enou

enough to break in two the ſtrongeſt heart, or to diſtract: yet but as a Dream compar'd with the days of Heaven, although ſuch horror to continue a thouſand *Methuſalahs* ages, and thus by ſuch Addition continued of *EVER* and ſometime *NEVER*, groaning under the burthen of miſunderſtanding for ſo many ages; not the word Age alone (as manifeſt) but this going for currant alſo, *The Fire that never ſhalbe quencht.* And *the worm*, &c. *Not onely alluding to Sodoms wilde fire, but by the inſuing bidden to have ſalt in themſelves: Alſo, to remember Lots wife, ſo faithleſs, worthy to be made an example, commended unto them.*

VVhereas the *Greek* and *Hebrew*

both agreeing (*Mar.9. Isaiah 66.*
*Where the fire is not quenched, and t*
*worm dyeth not*; *Ignis non extinguitu*
from one new Moon to another,
from Sabbath to Sabbath; unmin
ful of *Pauls* unable *to contain himse*
*O the depth of the Riches both of t*
*Wisdom and Knowledge of God, h*
*unsearchable, who hath known*
*minde? &c.* (*or Lee*

So that either some design, ri
those Brethren who sometime upo
a doubtful speech cast out by o
Savior, presently gave out, *That th*
*Disciple should not dye*: because r
plied, *What if I will he tarry till*
*come*; though in that it oppose th
article of our Lords descending, &
a thing of more dangerous conse
quence; whence say they is no R
demption

demption: by whom thoſe torments were undergone; ſo ſure as that wine and gaul prepared for him, mixt like Hope and Deſpair; witneſs that outcry *Pſal.* 88. *O Lord my ſalvation, I have cryed day and night, I am ſo faſt in priſon I cannot get out: why abhorreſt thou my ſoul? I have ſtretched out my hands unto thee, &c.* True it is, *Iſa.* 26. once have been true to the ſence this far in the Margin thus, Heb. *Rock of ages*: tranſlated, *The everlaſting ſtrength*; which word by way of terror ſometime uſed, by them not having the Spirit, extend it to their *Non plus ultra*, now like the Decree of the *Medes* and *Perſians*, though ſhewed to be erroneous, nevertheleſs irrevocable, who bring us forth *Hercules* for *Samſon*,

*Ovid*

*Ovid* for *David*, and *Seneca* before *Paul*, &c.

VVhereas *the Kingdom of GOD ſpeaking better things*, then ſuch ſtraight paſſages teſtifying, *In my Fathers houſe are many Manſions, one myſtery infolding another*, as *Ezekiels* viſion, *A fire in the midſt of the cloud*. And, *Put the fire, lightning*, &c. ſo, *wheel within wheel*: Thoſe Cherubims their intricate work, incloſing the Mercy-ſeat, *of whoſe Kingdom ſhews there is no end; and they worthy to be heirs thereof; promiſed to be equal with the Angels, ſhall dye no more*, (Luke 20.)

And, *Pſal. No end of his years, from everlaſting to everlaſting*: Heb. *indiſſolvable, paſſes not from one to another, &c.* different from the Kingdom

dom of Darkneſs, or like the Beaſts *Dan.* 7. declaring *a prolonging of life was given unto them, for a time and ſeaſons*; whoſe dominion taken away, or authority, as Much *Jude* gives to underſtand of thoſe *angels, reſerved in everlaſting chains under darkneſs, unto the judgement of the great day*, againſt whom, namely the Devil, *the angel Michael durſt not bring railing accuſation*, only *The Lord the rebuke thee*, was to conſider them, who had no more but ſo much belief, as ſerved to deprive them of HOPE under ſuch reſtraint.

So with his ſecret Providence proceeding, the common Salvation hidden, like that Grace beſtowed on the *Gentiles*, ſo long waited for,

alike

alike held impoſsible, what if he, after *Joſephs* reſerved way, as he toward his untoward Brethren before made himſelf known who kept them in hold, queſtioned both for ſpies and theft; but correſpondent to his ſilence ſhe when running & crying after him, at length as though but loſt her labor; anſwered her, *was not but to the loſt ſheep ſent of the houſe of Iſrael*; yet overcame him, obtained her ſuit, the *Gentiles* fore-run, deriving her title from *Canaan*, ſhewing *Dogs ought not periſh*.

Concluding the Prince of Peace; his Mercy (Thoughts) ſeems rackt up in aſhes of Deſpair, as it far'd with them ſo many days in ſuch jeopardy that ſaw neither ſun nor ſtars, for his ſervant *Pauls* cauſe; not a hair of their heads periſhing;

periſhing; came ſafe every one to land (*Acts*) much more for his own ſake, will never reverſe his own judgement againſt Law for any to do; having ſpoken it, Namely, for the womans ſeed to vanquiſh the Serpents power; and of ſuch triumph to come, *His leading captivity captive*, to reduce every one to their former liberty: as what ſpecial bleſſing otherwiſe ſuch a numerous generation promiſed *Abraham*, much like that the Apoſtle ſpeaks of himſelf, elſe *man of all creatures moſt miſerable, were Redemption but for a handful*, as though *All ſouls are not his* (*Ezek.*) whom *Moſes* calls, *The God of the Spirits of all Fleſh.*

VVhoſe laſt theſe, *Woman, behold thy ſon, figur'd in Adam and the Ser-*

*pent both; who then to his mo her m*
*his first word good*; finishing with *I*
*ther forgive them every one.*

*Then mercy extending to thousa*
*wi hout number*, exceeds so far
hate, *but unto the third and fourth*
*neration*: accordingly who came i
the world, made to wait four th
fand years near, embraces no
then as wide as east from the w
&c. So far be it from him, for
first Parents first offence surprise
state of Innocency, to lay it all u
their Progeny, as they better a
to discharge this obligation, kept
foot still, when those two debtors
cause had nothing to pay, fran
both forgiven, both contrary to
New and old Law, the childr
teeth for the fathers default set

ed

edge; whereof the Lord ſaid, there was no more occaſion to uſe any ſuch harſh proverb, &c. (*Ezek.*) who may be merciful as he pleaſes, rather then unjuſt in the leaſt.

Making ſuch preſidents of no force (the day of Iudgements figure) intolerable ſinful *Sodom* for ſo few their ſakes which had been pardond, preſt *Shall not the Iudge of all the earth do right?* or *ſhall the moſt high be implacable againſt Duſt and Aſhes, to contend with a Worm, an earthen veſſel? O from him far be it.*

And ſo, *Doſt thou well to be angry Jonas*, pleads himſelf, the cauſe, how children ought not for the Parents to ſuffer, contradicts *Moſes* Law, in regard of [redacted], which that King, the children of the Murtherers of his

father, put them not to death (*Kings* 2.) so *Ninevehs* to be drownd in forgetfulneſs neither, in tender conſideration of a world of Infants pardond all; the whole *worlds* figure *Jonas* being his, ſhewing *Summum jus, ſumma injuria, Alas knowing not what they do* without ſpecial grace, as all doing they know not what.

And thus much concerning that principle, not of more Antiquity then Truth, *That every thing returns to the place from whence it came*: ſo then, *if Duſt thou art, to Duſt return.*

Much more in point of mercy, where goodneſs ſo immenſe to reduce the ſame, as behold ſaw every thing very good at the firſt, &c. *Gen.*

Laſtly, to breath the breath of

Life

Life into theſe ſtrait paſſages: *Judas* called, *The Son of Perdition*, granted *good for that man he had never been born*, yet extends not to deprive him of happineſs in that he had a being, though unborn; as *Job* for example, notwithſtanding *blames the knees that prevented him*, which concerns at all not his conception, or the time of life, though beſtows imprications alike, on *the night wherein he was conceived*, as upon his Nativity, to be blotted out of the Kalender, yet unto annihilation extends not, harbors no ſuch vain wiſh, *Job* 3.

Alſo he on the left hand, that thief, by ſaying to the other, *This day be thou with me, &c.* a limited day, implies another day for him, (*Hebr.*)

that

that author but after his order ſhe
ing, in that hee ſaith anew, *He h*
*made the firſt void*, in ſpeaking of
Covenant, as in another place of
terring in the *Reſt*; a certain day
ſiſts thereon at large.

So again for that ſin, forgiven n
ther here, nor in the other world, b
puniſhed in both: *He that ſpeaks*
*gainſt the holy Ghoſt, or the holy Bre*
*or Breathings, but ſhall be in dang*
*&c.* Firſt, who knows how ma
worlds are to come; as *Peter* ſpea
ing of that before the Deluge, ca
it, *The world that THEN WAS*

And for the word *Danger* wh
it imports who knows not (to w
a poſsibility of eſcape.

Beſides his pointing to *Peter* a
*Judas*, The fall of the one throu
frail

frailty, as *Adam*; the other of arrogancy, as the Devil: likewiſe ſhews who oppoſes the holy Spirit (in the original) *Breathings*, or *holy wind*: He that ſeeks to ſtop that breath, a mill-ſtone a fitter ornament for him; better firſt had been his own Executioner: *In thoſe days ſuppos'd though or held preſumption, to expect gifts of ſuch high nature.*

And ſo for correcting the ſeverity of this Parable too, ſhewing *Of a fixt ſpace between them two* (*Luk.* 16.) no other then a prefixt ſpace of time, termed by them a fixt Gulf impaſſible, otherwiſe in reſpect of place but unneceſſary, which moves not to ſay fixt, more proper for Times perpetual motion; where moreover touching the type of his finger dipt,

&c.

&c. as points to *Hagar* who had her eyes opened, ſaw a well of water, calliug it, *Thou God ſeeſt me*; The truth of it, The Myſtery of Redemption out of Hell, to be clearly ſet forth foreſhews, [redacted] from *Abraham* calling him Son, alſo, [redacted] he him father, thus but a line of Mercy craving; from this *Lazarus* no ordinary Beggar; as thoſe Allegorical Ulcers, or wounds, but anſwerable to that of *Abrahams* boſom; ſhews likewiſe that Rich man, ~~one in ſome eminent Office, calling Brothers,~~ who it ſeems dyed of a Fever, or elſe ſome one craving a pardon for his life; one in *ſome eminent Office, both by his Robe and Calling, them his five Brethren.*

The ſum of it in part, who ſo performs not without compulſion penance

To the Lawe (referd) &c: And so judg Richardson for one & The Arch B: about 26: Brethren of them: Understand ye meaning by this time of that word Chas ma

nance here, makes it good there: And thus making no long dwelling or commentaries on evident things. As for the word *Chaſma* (or a *Gulf*) a Learned author, though upon an other occaſion borrowing this figurative word, hereupon applies it thus; *A Chaſma, or void ſpace of time, in the mention of ſome inter reign; GOODWIN by name.*

Chasma a compound of Cha: & : Ma: What a distance between them

And as ſuppos'd not to be avoided of *a purgatory appointed for the Saints after this life, being both Birds of a feather*; briefly thus, founded on this and the like places, *Verily thou ſhalt not come forth thence, till paid the utmoſt mite*: The verity of it, *a certain moment, or ſignifying till the laſt minute expired, as the godly become here Exiles in this world, ſo on the other ſide till*

*Gods wrath appeaſed, they excluded h*
*preſence under Excommunication.*

VVhich Article of the Chriſtia
Faith famous *ORIGEN* un
derſtood well, of whom the wor
they could ſay was, *That when*
*wrote well, as he went before all men,*
*no man did worſe when he wrote il*
from whoſe judgement other F
thers erring, were inforced to erec
Purgatory, being faln between th
*Sylla* and *Charybdis.*

VVhereto a word adding Ex
ho tative from the parable prec
ding (*Luke* 15.) *of his unnatural pr*
*ferring a Calf before his own Broth*
*would not be drawn to ſee him. And th*
*Laborers poſſeſt with a like ſpirit*
*Envie:* Of ſuch evil aſpect mutinie
and grudging that nothing at all
damag

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damage them, like that cutthroat for another ſerv'd in the ſame kinde, *without compaſsion on his fellow ſervant, points to priſon, &c.*

A Leſſon for his Diſciples not unſeaſonable, void of ſpleen neither againſt the other twain; a diſeaſe reigning in *Eſaus* world: *Jonas* was entred into it, about a ſtraw matter as angry, by whom a goard more taken into conſideration, then a City of great and ſmall; concerning which uncharitableneſs in the higheſt degree, and unchriſtian belief thus to judge: *Lo that parable of the day of judgements ſentence, where behold charged with nothing beſides, rewarded with* Lex talionis, *Goye, &c.* (*Mat.* 25.) *in that ye did it not to the leaſt, &c.* ſometime my ſad companions,

thoſe heavie priſoners, when *ſwe*
*thoſe clods of blood, in no ſmall meaſu*
*in that Garden or orchard, encountrin*
*no inferior Temptations.*

Concluding with this, a Remed
for all Diſeaſes, *The end at han*
*even Time aged, 1647. ſtoln away, a*
*taind to* Noahs *days*; ſo that no gre
danger in *leaving the door open, or f*
*diſmiſsing the guard*, hitherto fortifie
under pretence of withſtanding pr
ſumption, with illegal conſtructio
and terrification of that uncharitab
nature: wherfore pray'd, away wi
ſuch ſiniſter ſuſpition any longer
defence of it, being arrived the po
as *Behold the appointed time of the S*
*of mans coming: The Ancient of da*
*holding the Seven Stars in his rig*
*hand, of no ſmall moment a myſterie,*

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*his word to be taken or believed* (*Apoc.* 1.) before whoſe Throne *the Dagons of the Earth now proſtrate*; even Tyrant time alſo reſigning all his rights and priviledges with them; agreeable with that Rule, *When ceaſeth the the cauſe of the Law, then ceaſeth the Law it ſelf alſo:* of which Time, namely the end, *Enoch the ſeventh from Adam* (as by *Jude* foreſhewed) he being a figure of it propheſied, *was not, God took him,* after had fulfilled *three hundred threeſcore and five years,* according to the days of the year, walked here no longer: The firſt prophet foreſeeing their hard ſpeeches, accompanied with hardneſs of belief, whom the Lord will convince howſoever, who *like Kore and his companions, not having the ſpirit,*

*rit, deſpiſe Propheſie* not onely, but take upon them to contradict the expreſs VVord: ſhewing that the firſt fruits and root be holy, alſo the branches and whole lump. So that in ſtead of his Spirit, the laſt of the old prophets, and the firſt of the new: *John the Baptiſt*, upon them have *Balaams* ſpirit, witneſs *Timothy*, *He a ranſom for all*, as *O Hell, I will be thy deſtruction, &c.* In due time to be teſtified; and *John, a propitiation for the whole world*, as inſtanced afore, and proved: The which maintaind by them to be the whole for the part, ſpoke by a figure, ſay they, like that of *All Jury went out to John*, and his decree *Ceſars, that went forth from all the world to be taxt* (Luk. &c.) where the one ſpoken

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after the vulgar way, the other in high ſtrain of Kings.

But this *rara Avis*, one Swallow makes no Summer; rather making choice to be abrupt then farther prolix, ſuppoſing ye will Not imitate the cruel Soldiers, reſolved to kill the priſoners, or be worſe then their captain, (*Acts* 27.) or more inexorable then his furious Majeſty of great *Babylon*, revoking his haſty ſentence or lowd Proclamations, beyond expectation all of them, when ſaved by *Daniel* the prophet, ſo preſerved with his companions, &c. with whom, *Bleſſed bee the Lords Name, A ſeculo & uſque in ſeculum, & ipſe mutat tempora & ætates*, (Dan.2.21.) Leaving them to ſwim for their Lives, or at leaſt will not gain-

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